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BOOK REVIEWS AND NOTES.

LETTERS TO CASSITE KINGS FROM THE TEMPLE ARCHIVES AT NIPPUR. By *Dr. Hugo Radau*, Ph. D. Price \$6.00. Royal quarto; paper covers.

This is marked Volume XVII, part 1, of the Cuneiform Texts of the Babylonian Expedition of the University of Pennsylvania; and in it Dr. Radau gives us 190 pages of preliminary discussion and notes, and 80 beautifully engraved plates and photogravures of 131 cuneiform texts from the archives of the temple of En-lil at Nippur in Babylonia.

The Cassite dynasty of Babylonian kings reigned for nearly 600 years; from 1814 to 1238 B. C. according to the chronology favored by Assyriologists. And yet their exact racial origin is still undetermined. They were certainly neither Sumerians nor Semites, as the character of their names sufficiently indicates. Their especial title was "King of Karduniash," a name that still awaits explanation. The most likely guess identifies them with the Kossaeans of the Zagros river, while their original home was, some say, in Northern Elam, and others even suspect Hittite affiliations.

But although Babylon was their chief and capital city, yet Nippur was ever their favorite residence; and the official title which they most greatly valued was that of *shakkanakku Enlil*, or "Lord Chancellor of the god Enlil." All transactions of and for the Temple needed their seal [*kanaku*] to be legal, so that every Cassite ruler was also, in a special sense, the High-priest-king of Nippur.

Furthermore, the period during which these tablets were written, namely 1440 to 1320 B. C., was a most vital epoch. For then, for the first time so far as we know, Babylonia came into communication with age-old Egypt on the one hand, and was attacked, on the other hand, by the newly rising power of Assyria, to this time belonging the famous Tel-el-Amarna cuneiform tablets of Amenhotep III and IV. The Berlin museum has three letters of the Cassite Kadashman-Bel to Amenhotep III; and 4 letters of Burnaburiash II, the son of Kadashman-Bel, to Amenhotep IV (the heretical Khu-en-Aten), the son of Amenhotep III, while the British Museum has a cuneiform tablet written by Amenhotep III to Kadashman-Bel; and two written by Burnaburiash to Khu-en-Aten.

Then, we have in 1421 B. C., the punitive invasion of Babylonia by Asshuruballit, King of Assyria, for the purpose of avenging the assassination by the rebellious Cassites of their king Kara-Hardash (or Kadashman Harbe), the husband of Muballitat-Sherua, the Assyrian King's daughter; and of seating upon the Babylonian throne Kuri-Galzu II, their young son and heir, who was the Assyrian King's grandson, the temporary Cassite usurper Nazi-Bugash being either driven out or slain.

This is the first evidence, with the two exceptions yet to be noted, of the existence of Assyria, hitherto apparently a mere vassal colony, but destined to grow ever more powerful for the ensuing 800 years. The only evidence of any earlier contact is found, first, in the "Synchronistic History" from Asshur-banipal's library, wherein it is stated that nearly nine centuries previous, in 1500 B. C., a treaty had been made between Asshur-bel-nishishu, King of Assyria, and Kara indash, the "king of Karduniash"; this latter being also the as yet unexplained title employed for Cassite rulers in the letters of Amen-hotep III and IV, previously noted.

And the other mention of Assyria is in the tablet, also noted above, in which Burna-Buriash writes to Amenhotep IV, warning him against encouraging in their plots the Assyrians, "my vassals."

The tablets under review, however, published by Dr. Radau, and written, as their title states, *to* and not *by* Cassite kings, deal with no such lofty themes as international history or diplomacy. On the contrary they are merely business documents from the Nippur temple archives, many of them nominally or formally addressed to the sovereign, as the titular chancellor—while practically they are merely requisitions for urgently needed supplies from the surly and parsimonious Head-Bursar of the temple. Other letters, again, are reports by generals, architects, or physicians of the temple, and all ranging in their dates from the reign of Burna-buriash II (1440 B. C.) to that of Shagarakti-Shuriash (1320 B. C.) and Kashtiliashu (1309 B. C.)

Extremely useful tables of the masculine and feminine names, and those of places, gods, etc., etc., occurring in the tablets, close Dr. Radau's introductory text. And then follow the 80 finely engraved plates and photogravures, showing in all 131 inscriptions; so that, manifestly, the publication is designed, like the others in this series, not for the general reader, but rather for the student and expert in Sumerian and Assyriology.

And to such a one Dr. Radau's exquisitely clear transcriptions of the texts will surely be of the utmost value. Those who have at any time endeavored, with straining eyes and befogged brain, to identify—let alone coherently read—even a few of the signs upon one of these overcrowded and wellnigh illegible half-baked or unbaked clay tablets, will appreciate to the full the vast labor Dr. Radau has undergone, and the great amount of eye-strain, temper, and time, the subsequent student is spared.

Indeed in the tablets themselves we have an amusing illustration of their inherent difficulties and obscurities even to the men who wrote and used them, for one writer, about 1370 B. C., dejectedly complains that he had requested "earthen pots," but his correspondent had misread, and sent him "*straw*"!

Now if an old Babylonian of 33 centuries ago could make such a blunder in his own script; surely we alien scholars of so widely different a race and age, can be pardoned if we too occasionally err.

In closing we may note that the dates for the Cassite dynasty adopted by Dr. Radau and Assyriologists in general, are earlier, by about 50 years than those favored by Egyptologists, who give either 1383 to 1365 B. C., or 1377 to 1361 B. C. as the date of Amenhotep IV; thus making Burna-buriash II, who was his contemporary for seven years, reign from about 1401 or 1395 to 1376 or 1370 B. C., in place of 1440 B. C., as preferred by Assyriologists.

Dr. Radau, the author, Dr. Hilprecht, the editor, and the University of

Pennsylvania are all to be warmly congratulated on this addition to their series. For it will be an enduring monument to the ripe scholarship of Dr. Radau and of his mastery of the exceedingly difficult script, languages, and history of early Babylonia.

ALAN SPENCER HAWKESWORTH.

HISTORY OF THE MEDIAEVAL SCHOOL OF INDIAN LOGIC. By *Satis Chandra Vidyabhusana*. Calcutta: Calcutta University, 1909. Pp. 188.

This is a pioneer work in so far as the author has scarcely any predecessors in the field of Indian logic. Buddhist logic has been treated by several scholars, but for his sources of the Jaina logic he has to fall back mainly on unpublished and unedited manuscripts scattered all over Western India and the Deccan, and also preserved in some libraries. The book would have been more useful to Western people if he had considered the general ignorance of Sanskrit which prevails outside of India. A Western reader will probably be deterred from venturing into further study of the book if he reads the first sentences: "Logic is generally designated in India as Nyaya-shastra. It is also called Tarka-shastra, Hetu-vidya, Pramana-shastra, Anviksiki and Phakika-shastra." (We here replace in this quotation the accented "s" by "sh.")

Since the book is meant for Sanskrit scholars this is scarcely a drawback, but we would suggest to the author if in a future edition he would feel the need of elaborating his work, to take into consideration also the uninitiated who are willing and anxious to learn. The book is very scholarly and is a new evidence that the Hindu race has worthy representatives who are well-trained thinkers. The book is divided into two parts: (1) The Jaina Logic, pages 1 to 55, and (2) The Buddhist Logic, pages 57 to 144. Three appendices contain some historical notes about the university of Nalanda (about 300 to 850 A. D.), and the Royal University of Vikramasila (about 800 to 1200 A. D.)

DIE DREI WELTEN DER ERKENNTNISSTHEORIE. Von *Dr. Julius Schultz*. Göttingen: Vandenhoeck & Ruprecht, 1907. Pp. 104. Price, 2.80 m.

Dr. Julius Schultz is a philosophical author who writes in a popular and sprightly style. In criticizing the views of others he employs sometimes the weapon of humor without however yielding to malevolence. He points out that the philosopher starts with the data of experience, but the question is, what are these data? The logician declares that thought is given; the sensualist, sensation; and the empiricist, the naive world-conception of man. Dr. Schultz shows that a point commonly overlooked is the question, to whom are the data given; for the same object may be different to different observers. The first world of which he speaks is the empirical world, which has to be analyzed through the forms of thought, or as Kant would say, the categories. The second world is truth, and the object of the second world, matter. The third world, when trying to attain to ultimate certitude, is not, as Descartes says, *cogito* or the "I think," nor is it as his critics would say, *cogitat*, an impersonal thinking, but the imperative *cogita*. The last certitude is the content of every moment. It is the psychical expansion of our life, or as Dr. Schultz expresses it in his native and untranslatable German, *das Erlebnis des Erlebens*.